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REVIEW

OF

THE BIBLIOTHECA SACRA.

BY

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PROSPECTUS
OF
THE BIBLIOTHECA SACRA
FOR VOLUME XXIV. 1867.

THE Biblical Repository was commenced at Andover, in 1831. The present series of the Bibliotheca Sacra was commenced in 1844. The two Periodicals were united in 1851. The volume for the year 1867 is the twenty-fourth of the Bibliotheca Sacra, and the fifty-fifth of the Biblical Repository, in the combined series.

The first Editors of the Review were Professor B. B. Edwards, and Professor Edwards A. Park, of the Andover Theological Seminary. Since the year 1852, the Editors have been Professor Park, and Samuel H. Taylor, LL.D., of the Phillips Academy, Andover, and President Barnas Sears, of Brown University. They will hereafter have the assistance of Professor Charles M. Mead, of Andover. Among its regular contributors are eminent scholars, connected with various theological and collegiate institutions of the United States. Its pages will be enriched by such contributions from Foreign Missionaries in the East as may illustrate the Biblical Record; and also by such essays from distinguished naturalists as may elucidate the agreement between Science and Religion. Arrangements have been made for securing the most valuable literary intelligence from various parts of Europe, and the most thoughtful reviews of scientific and literary works.

The Bibliotheca Sacra is not designed for discussions of ephemeral interest, but for those of permanent value. It has inserted many an Article which has cost its author months of toil; and here and there an Article on which more than a year, or even two years, have been expended. Such Articles will not lose their worth with the passing time. The Review aims to give a careful and painstaking explanation of the spirit and genius of different schools, ancient and modern, in ethical philosophy and in religion.

The Bibliotheca Sacra is not a sectarian journal. It does not strive to inflame the zeal of theological partisans, but to exhibit the broad

Prospectus of the Bibliotheca Sacra.

scriptural views of truth, and to cherish a catholic spirit among the conflicting schools of evangelical divines. It is the organ of no clique or party, but is a "Library" of essays, a "Repository" of tracts, written by differing theologians, and adapted to explain or to elicit the exact truth. The work does not pretend to shape the materials of thought so that they may be transferred at once, and without being re-wrought, into sermons; but it aims to suggest principles which will refresh and strengthen the writer of sermons, and stir him up to various and vigorous presentations of Biblical Doctrine. Some of its Articles require deep thought in the reader; but this is absolutely essential to the maintenance of a dignified and commanding science of theology. When a clergyman ceases to feel an interest in elaborate discussion, he begins to throw away the rightful authority of his office. When he confines his attention to books which are no more adapted to the educated mind than to the uneducated, he becomes less "apt to *teach*" those who look up to him for instruction, and less qualified to command the reverence of a congregation whose training he ought to superintend. The *leader must walk before the led*. The shepherd must not keep abreast of his flock, nor lag behind it. He must move in advance, and must be *followed by* those who have reason to confide in his guidance. A pastor is bound to acquaint himself with spheres of thought to which the majority of his hearers are unaccustomed. His more recondite studies are essential to the interest of his simpler discourses. His exercise with heavy armor fits him to wield the common implements of his office with the greater elasticity. "We need all our learning," said Archbishop Usher to his clergy, "to make things plain."

As the Bibliotheca Sacra is not a partisan *Réview*, its Editors have been, and intend to be, liberal in admitting such Articles as they do not, in all respects, endorse. They insert able essays from different evangelical schools. They are not to be held responsible for any statement which does not appear under their own names.

Within the past five or six years they have inserted a series of Articles unfolding the distinctive principles adopted by different theological parties and sects, and exhibiting the peculiarities of meaning which the parties and sects attach to the terms they use. This series is still in progress. In order that these Articles may *be*, and may be *esteemed*, authentic and authoritative, each one is written by a representative member of the sect or party whose tenets are described. It is believed that such a series of Articles will tend to prevent some fruitless discussion; for a large part of our theological controversies is occupied

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with the charge and the proof that the controversialists are misunderstood, and therefore misrepresented. It is a waste of time to refute what our opponents do not believe, and it causes a loss of charity to accuse them of maintaining what they do not mean to maintain, and what they think that they utterly reject.

THE BIBLIOTHECA SACRA

Is published quarterly, on the first days of January, April, July, and October. Each number contains about 200 pages, making a volume of 800 pages yearly. The work is edited by Prof. E. A. Park and Samuel H. Taylor, LL.D., of Andover, with the co-operation of Pres. Barnas Sears, D.D., of Brown University, and Prof. Charles M. Mead of Andover.

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This work is printed in fine style, on superior paper. It is acknowledged to be the most learned and ably conducted, and, on the terms at which it is offered, it is believed to be the cheapest, of all the works of its class in this country.

Many testimonials of its worth might be here adduced, but we desire to call special attention to the full and careful Review of this work by Dr. Peabody in the following pages.

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THE BIBLIOTHECA SACRA.¹

WE have given these modifications of the title-page of successive volumes of the *Bibliotheca Sacra*, because they represent so much of its history. But it has a history anterior to its name and birth-year. It may claim a considerably higher antiquity than we can trace for it in its present form. It is the legitimate successor, or rather the continuation, of what we suppose to have been the earliest New England periodical devoted entirely to theological learning. Journals of religious literature, weekly and monthly, there were indeed previously, and some of these contained occasional erudite monographs on subjects of learned research, and on the leading questions at issue between different sects and opposing schools of criticism. In the *Monthly Anthology*, 1803–1811, hardly less theological than literary, there were many articles of this class, as also in the *General Repository and Review*, 1812, 1813, and in the *Christian Disciple*, 1814–1823, a journal which was at least as highly distinguished by the ability and scholarship of its contributors under its first and almost forgotten designation, as it has been under the familiar title of the *Christian Examiner*. Nor was its antagonist, the *Panoplist*, unworthy of its name; for polemic divinity has seldom sent into the field warriors more thoroughly armed for defence and

¹ *BIBLIOTHECA SACRA*. Vols. I.—XX. 1844—1863. [Vols. I.—VII. AND THEOLOGICAL REVIEW. Vols. VIII.—XIV. AND AMERICAN BIBLICAL REPOSITORY. Vols. XV.—XX. AND BIBLICAL REPOSITORY.] Vols. I.—VIII. Conducted by B. B. Edwards and E. A. Park, Professors at Andover. Vols. I.—VII. With the Special Coöperation of Dr. Robinson and Professor Stuart. Vol. VIII. With the Special Coöperation of Dr. Robinson and Professors Stuart and H. B. Smith. Vols. IX.—XX. Conducted by Professor E. A. Park and S. H. Taylor, A. M., of Andover. [Vol. IX. With the Special Coöperation of Dr. Robinson and Professors H. B. Smith, J. Hadley, George E. Day, and D. H. Allen, and Rev. J. M. Sberwood. Vol. X. With the Special Coöperation of Dr. Robinson and Professors H. B. Smith, G. E. Day, and D. H. Allen. Vol. XI. Aided by Professors Robinson, Stowe, Barrows, Smith, Allen, Day, Phelps, Shedd, Brown, Putnam, and Drs. Davidson of England and Alexander of Scotland. Vols. XII.—XIV. Aided by Professors Robinson, Stowe, Barrows, Allen, Day, Phelps, Shedd, Brown, Putnam, and Drs. Davidson of England and Alexander of Scotland.] Andover. 1844—46. Allen, Morrill, and Wardwell. 1847—49. William H. Wardwell. 1850—1863. Warren F. Draper.

assault than the champions of New England Orthodoxy during the struggle that issued in the elimination of the (so-called) Liberal party from its fellowship.

The earliest American journal devoted to scientific theology was at Princeton in 1825, and this, with some variation of title, has retained its identity and its vigorous life to the present moment, having been for the greater part of the time under the editorship of Professor Hodge. In 1831 Professor Robinson commenced, at Andover, the publication of the *Biblical Repository*, and in 1843 he issued in New York four successive numbers of the *Bibliotheca Sacra*. Meanwhile the *Repository* in 1838 had absorbed the *American Quarterly Observer*, assuming its continental prefix for its own previous title, and it continued a separate work till 1851, when it was incorporated with the *Bibliotheca Sacra*, then commencing the eighth year of its new series, its Andover life, and its indebtedness to the editorial skill and industry of Professor Park, who now closes his twentieth year of service.

In addressing ourselves to the review of these volumes, we must be permitted to express at the outset our admiring gratitude to Professor Park. An editor's task is no sinecure in our country, whatever it may be elsewhere. Of our good writers not one in ten has the skill or patience to prepare his articles for a blameless passage through the press. The very best and most instructive material is often furnished in so crude a form, or with so little reference to the minor graces taken note of only when they are ignored, as to need little less labor from the *rédacteur* than it would cost him to clothe the same thoughts or reasonings in language wholly his own. Clergymen, indeed, generally prepare better copy than any other class of men; but their habit of writing for the ear rather than the eye is apt to render their style diffuse and repetitious, demanding condensation, if not correction. Then, too, so various and so frequently careless are the habits of even learned men as to references, quotations, and statements resting on the authority of others, that a careful editor feels it incumbent on him to verify whatever he publishes; and if he only indulge himself in a summer journey remote from books, and take a single article by a reputedly safe writer to work upon at his inn, it is next to certain that this article when printed will betray some oversight or glaring error. Now, as we have intimated, it is no slight service thus elaborately to prepare eighty numbers of a quarterly noted for its accuracy no less than for its ability. Especially must this have been a labor of self-re-

nouncing benevolence to Professor Park, whose active and vivid intellect must needs have craved employment as a producer from its own resources, while it has been busy in helping other men's productions into the light.

Our readers must have been struck with the large amount of talent, learning, and excellence represented in the names of Professor Park's colleagues in the editorship of this work. His present co-editor needs no praise of ours while his grateful pupils are to be found in every walk of honorable life. As to Professor Edwards, no language of eulogium would seem excessive. He united qualities and endowments that are seldom found conjoined. He had the fancy of a poet, the fervor of a devotee, and at the same time a singular clearness and precision of thought and style. He held an eminent place equally among classical and Biblical scholars. He was always thorough, often profound, yet never obscure, — always weighty, yet never heavy, — always grave, yet never dull. He discussed controverted opinions and interpretations in the spirit of the Beatitudes, while he vivified trite and unquestioned themes by traits of the fresh and earnest activity of his own mind and heart.

Of the distinguished men whose "special coöperation" has lightened the task of these editors, we cannot speak at length. Yet we would ask our readers to look at the list in both its dimensions of depth and breadth. It comprises some of the profoundest scholars in their several departments that our age has seen: — Robinson, who almost created the geography of Palestine, and whose opinion is a counterpoise to a score of the best authorities beside; Stuart, who, but for redundant masses of erudition beyond the manipulating power of any one man, would have had few equals as a Biblical critic; Smith, second to no American and on even ground with the foremost rank of the European students and writers in the field of ecclesiastical history; Shedd, occupying a similar position as to the dogmatics and metaphysics of theology; Hadley, with whom the Greek is but a portal to tongues which the major part of our learned men know only by name; Putnam, whose recent death fails to be regarded as a public calamity only because his rare ability and worth were exceeded by his modesty. Nor do we mean, in specifying these names, to intimate that their associates are less worthy of emphatic mention. We have but given fair types of the order of genius, talent, and attainment concerned in the preparation of successive numbers of this work. These writers, too, are not mere echoes of one another. They cover a great deal of ground, and rep-

resent numerous phases of opinion and methods of criticism. They belong to different colleges and seminaries, each with its own peculiar position in philosophy and theology, and its own outlook upon the field of thought. They are of various shades of belief, from the undisguised liberalism of Dr. Davidson to the severe orthodoxy which alone would pass current in the more conservative of our New England institutions; while we have occasional contributors from every section and sect of the religious world that could claim a place in a work devoted to the advancement of Biblical and theological learning.

Among the contributors whose names do not appear on the title-pages of the volumes, — we still beg to have it understood that we are not giving a list of the eminent writers, but that we only specify a few to indicate the kind of men who have chosen this journal for their organ of communication with the public, — it is enough to name Presidents Sears, Woolsey, and Goodwin, all of them holding no less prominent places in their respective departments of learning than they occupy as educationists; Professor Hackett, whose Commentary on the Acts of the Apostles is one of the few works of the kind in the English language which approaches, in point of massive erudition, the master-works of the great German critics, differing from them only in possessing a soundness and accuracy which they too often lack; Rev. Dr. Withington, in whom we hardly know whether most to admire the generous range and marvellous wealth of his culture, or the versatile genius and kaleidoscopic fancy which prepare for his readers a fresh surprise in every paragraph; Rev. Dr. Thompson, whose position as an Egyptologist would alone suffice for his reputation, while yet it is but one of the many titles he has to literary and professional distinction; and Rev. Eli Smith, the missionary, without whose skilled coöperation Professor Robinson's success as an explorer would have been limited and doubtful, and who would have taken his acknowledged place in the front rank of Christian scholars, had he not chosen rather to be enrolled among those who "count all things as naught" in comparison with the redemption of human souls from guilt and misery.

The encyclopedic character of this work deserves, also, our especial notice. It has not confined itself, nor even inclined with marked partiality, to any one department of the field of theological learning, but has devoted its pages to each in its due measure, and to every separate topic in proportion to its intrinsic importance, its prominence in the discussions of the time, or the contributions made

or needed toward its fuller comprehension. Nor has it been one-sided in its advocacy of any particular class of views, or of the opinion of any one school or sect. On mooted questions both sides have not infrequently had a hearing through their special advocates; and when this has not been the case, it has been the habit of the *Bibliotheca* always to give an opponent the full benefit of his own statements and arguments. Thus, in a recent article on Colenso's first volume, by Professor Bartlett of Chicago, we find more than justice done to the Bishop; for while there is not a full display of his oversights and misstatements, his definite objections to the authenticity and the Mosaic authorship of the Pentateuch are set forth in their full array, and with an explicitness and candor which we doubt not he would cordially recognize. It is in this way that all the controversies that have enlisted the scholars of the present generation have been treated, so that these volumes constitute a journal of the progress of Biblical and critical science during the last twenty years, with distinct record of its marked antagonisms. Among the departments in which the *Bibliotheca* has abounded in articles of pre-eminent merit—some of them monographs the loss of which we should not know where to supply—are Biblical archaeology, the geography of Palestine and the East, patristical biography and opinions, the critical history of the canonical Scriptures, and the various phases of dogmatic theology in the Congregational and Presbyterian Churches of America.

This work is worthy also of especially grateful regard for the wide scope which it has given to its qualifying epithet *sacra*. It proceeds upon the assumption that all knowledge is sacred, and that whatever interprets either God or man may be made availing as a source of religious wisdom. In truth, none are so ignorant of theology as those who take pride in studying nothing else; and none know so little of the Bible as those who deem it a waste of time to become conversant with other literature. Christianity, we believe, came from God, and was adapted to man's condition and needs; therefore the whole creation and providence of God throw light upon it,—the entire psychology and history of man illustrate its methods and verify its teachings. It is at the hands of *mere* theologians that our religion has received its deepest wounds. It is they who have made of Christian dogmatics a science of micrology, and of ecclesiastical forms a mere grovelling fetichism. Professor Park and his coadjutors have wisely introduced into the *Bibliotheca* a great deal of the kind of material which the theologian needs for the nourishment of his

intellect, the discipline of his critical faculty, and the strengthening of his powers of argument or persuasion. In particular, the intelligent cognizance of Christianity and its records is essentially aided by the study of the Grecian and Roman classics. We do not here refer to them as to the most truthlike representation of the exterior life of the ancients; for in all that appertained to manners, customs, and social intercourse, classical analogies mislead oftener than they guide the Biblical student. But in the master-works of pagan antiquity, we have an exhibition of the highest attainments of man independently of revelation, of the development of humanity when left to its own resources, and of the providential preparation in opinion, philosophy, and social order for the advent of the Redeemer and the diffusion of his gospel; and in thus studying the birth-time and birth-world of our religion we often discern else hidden adaptations and harmonies, and are enabled to read its records with a truer intelligence and a deeper sympathy.

This view has been recognized in almost every number of the work before us. Its second article is the first instalment of an elaborate biography of Aristotle, in which Professor Park displays great acuteness in the collation and discussion of conflicting testimonies, and in the application of the canons of historical criticism. In the same volume we have an able and thoroughly philosophical treatise on "The Collocation of Words in the Greek and Latin Languages, examined in Relation to the Laws of Thought," by Rev. Mr. Adams, then an eminent classical teacher. About midway in the series we find a review of Riley's Translation of Plautus, by Professor Lane, which hardly has its parallel as a castigation of pretentious superficiality and incompetency. True to its antecedents, the volume just closed contains an article by Professor Tyler, entitled "Athens, or Æsthetic Culture and the Art of Expression," which is so thoroughly imbued with the spirit of ancient culture, holds forth Grecian models so admiringly and lovingly, and is itself so charming an illustration of its own thesis, as to seem at once the embodiment and the echo of the Horatian precept, —

"Vos exemplaria Græca
Nocturna versate manu, versate diurna."

One great drawback from the worth of a review — we have often felt it keenly for excellent contributors whose papers we have been constrained to curtail or reject for their length alone — is, that the ordinary dimensions of an article do not suffice for the full and satisfying treatment of any large subject, while custom has generally forbidden

in the English and American quarterlies the continuation of articles from number to number. The editors of the *Bibliotheca Sacra* have wisely set aside this usage from the very first. The length of an article has never been a ground of exclusion ; but in numerous instances an essay ample enough for a volume has appeared in instalments in several successive numbers. Thus it has been no uncommon thing for a large and important subject to have in these pages a treatment no less full and exhaustive than if the writer had had the press at his own free command.

We would refer also to the several very valuable series of articles, not always contributed by the same author or formed after the same model, yet arranged, either so as to present, when completed, a comprehensive view of a connected group of subjects, or so as to admit of being multiplied indefinitely. Of the latter sort is the series on the Theology of Eminent Divines ; for it is impossible to estimate the number of Christian scholars, teachers, and writers who have had enough of salient and interesting individuality in their opinions and in their theological affinities and experiences to make them worthy of special commemoration. To the same category belongs a series of the Difficult Texts of the Bible, which might with profit be so extended as to include all those passages of the Hebrew and Christian Scriptures which admit of a serious diversity of reading or of interpretation.

A series which we trust may be found terminable has been recently commenced, consisting of statements of the distinctive doctrines of all the leading denominations and religious bodies of our Western world, each written by some prominent member of the particular communion described, and generally by some person occupying a conspicuous official position, and fittingly regarded as a representative of his co-religionists. This series will doubtless subserve numerous important purposes. It is evident, at first glance, that such a paper must be a much more authentic exposition of the actual belief and teaching of a denomination than its written creeds. We are perpetually doing injustice to various sects by ascribing to them whatever beliefs can be deduced from their formal articles of faith. We well know that such forms, once adopted, remain, by a certain *vis inertiae*, long after they have ceased to interpret the thought of those who employ them, and that their words become gradually warped in significance, so as to correspond to opinions and ideas which their founders would have spurned and loathed. It is manifestly impossible for the leaders of opinion to put in operation

the complicated instrumentality by which alone the symbols, which form the constitutional law and the federal compact of the widely-scattered Christian communities belonging to any particular church, can be changed. Therefore, the free and significant words of its living members, not the dead and obsolete words of its founders or fathers, are the true exponent of its present theological position.

A series of papers like that now under our notice is of worth not merely for the important knowledge it conveys. It serves the still more valuable purpose of introducing different sects to one another's more kindly regard and appreciation. Every Christian denomination is liable to be charged not only with its acknowledged peculiarities of doctrine, but also with the idiosyncrasies of its eminent defenders. He who represents his own sect in behalf of his brethren, and before the Christian world, is held equally by the obligation of fairness and honesty in stating the opinions to which the entire body is pledged, and by that of abstinence from all offensive extremes. The tendency will always be to tone down the particular dogmatic expression toward the common type, to attach paramount importance to the points of agreement with collective Christendom, and thus to approximate that unity of faith which will indeed never be reached so long as minds vary and language is ambiguous, but which may be so far realized as to embrace all sincere Christians in mutual good-will and charity. There is so strong a centrifugal tendency among different churches, that we can hardly prize to excess any centripetal force or movement that may be put in operation. But the effect of such a mutual introduction of the sects is not confined to their estimate of one another. A statement of doctrine, made under a profound sense of his responsibility, by one who fitly represents the body to which he belongs, is of great avail with his co-religionists in repressing their vagrancy of speculation, in leading them to review their eccentricities of opinion, and in recalling them to the common standard of faith in the Scriptures, from which their departures are less likely to be wild and schismatic than are their deductions from the obscure and often undefinable symbols of their church.

We have been strongly impressed with the worth of these considerations in reading, in the *Bibliotheca* for last October, an admirable compend of the doctrines of the Episcopal Church, by Bishop Burgess of Maine. We trust that we are not violating our theological neutrality when we say that the extremists of the Episcopal Church have done little toward placing their body in an amiable

aspect before the outside world. For ourselves, very strongly attracted toward that church at an early period, we have felt only a growing distaste for it with the towering pretensions and the exclusive bearing assumed of late years by many of its neophytes. Bishop Burgess has renewed the old charm, recalled the cherished memories of its broad charity, its expansive catholicity, its reverence for ancient forms without formalism, its loyalty to its own traditions, conjoined with the most cordial recognition of the religious rights and claims of those not of its communion. In his conception, his church is not an exclusive body, but the most comprehensive of all the churches. So it is in the writings of many of the earlier English divines. So it is in the representation of the lamented Whately, whose "Kingdom of Christ" — while it lays open to ridicule the baseless assumptions which, if admitted, are fatal to the English Church, and can only pave the passage from Canterbury to Rome — establishes the Anglican hierarchy and ecclesiastical order on grounds which "unchurch" none who believe in Christ and his gospel.

While the Bibliotheca has devoted most of its pages to articles on subjects rather than on books, it has been by no means deficient as a literary critic and chronicler. Book-notices have, almost from the beginning, formed an important and instructive portion of the work; and they have not been confined to theological or religious publications, but have embraced a somewhat extended range of substantial and valuable literature. These notices have always borne the marks of conscientious care and of a catholic taste. At the same time, the literary intelligence, especially from Continental Europe, generally condensed for each quarter, has often been such as we know not where else to find, and has had no less interest and worth for the classical or general scholar than for the theologian or divine. Indeed, this department could have been supplied not even by a large conversance with foreign journals, but only by intimate relations and correspondence with men of learning at numerous centres of intelligence.

In order to form a just estimate of the amount of study, research, and labor represented in the volumes under review, we should consider the intense and prolific activity which the last twenty years have witnessed in the departments of knowledge relating to theology and the Scriptures. In no antecedent period since the Protestant Reformation has the human mind in quest of religious truth traversed so broad an arc, — whether on the meridian upward, or

whether in a parabolic curve, on which it will lose zenith-distance, yet will gain velocity for its future ascending path, coming ages must determine. All movement is not progress, but all earnest movement is the presage of progress. A time of strong agitation with regard to fundamental truth may pass by with no appreciable results, but not without leaving a rich deposit of materials, from which larger generalizations, a truer *gnosis*, a higher philosophy, will grow. Such a time has been the lifetime of the generation now upon the stage. Twenty years ago the old authorities in matters appertaining to the Bible and its interpretations still retained their prestige with most of our scholars. There was, indeed, free thinking and loose thinking; but a good degree of conservatism was essential to one's fair standing as a Christian. It was generally conceded that assaults on the church from its interior were dastardly, and out of keeping with the laws of civilized warfare. The forms of unbelief, too, were old, though in fresh guise. The weapons picked up from ancient battle-fields had been straightened and furbished for new conflicts. Pantheism was essentially the same as in the days of Lucretius. The opponents of historical Christianity availed themselves freely of Voltaire's now almost forgotten witticisms, and coined others after their similitude. The methods of construction which Eichhorn, and critics of his class, had devised for the sacred books, were indeed laid aside by the naturalistic school as involving greater miracles than are contained in any theory of inspiration; but no more philosophical mode of accounting for the genesis of those records had been offered in its stead.

It was only in 1835 that Strauss published his "Life of Jesus," which, though it has already become, in great measure, obsolete, has had a stronger influence for evil and for good than any work of the present century. It has led the way in the application of the canons of historical criticism to the New Testament, — a criticism of which Neander and Baur may be taken as representing the two opposite types, the former admitting the miraculous element, and yet claiming to find in the Gospels only the imprint which a being endowed as was Christ must needs have made in history and literature, while the latter proposed to himself the far more difficult problem of accounting for the origin of the Gospels on the hypothesis of their presenting only magnified and distorted images of an extraordinary man. In this last direction, theorists have taken divergent routes, demanding close watchfulness and keen discrimination in the scholar who would give account of their movements. At the same time,

the traditional beliefs as to the authorship of the Pentateuch, the integrity of various books of the Hebrew canon, the inspiration of the prophets, and the Divine element in Judaism, have been shaken at every point, and have given birth to a very wide range of critical and controversial literature.

Within the same period, also, natural science (or rather natural *history*, for it has not yet outgrown this name) has claimed the right of eminent domain over the entire realm of religious thought. Previously, geology had suggested grave questions as to the Scriptural account of the creation and the deluge, while physiologists had demanded either the repudiation or the broad interpretation of portions of the Pentateuch that seem to imply the common parentage of the human race; but no comprehensive theory of nature had assumed to embrace the entire cosmos, its human denizens, and its Creator. Of late there has been a strong and growing tendency to employ the phenomena of matter in determining the laws of mind, of the spiritual universe, of the Infinite Being, — a sort of differential calculus by which propositions demonstrated as to infinitesimal atoms and germs are affirmed of the immeasurable soul of man and its Author and Father. The Comtian philosophy is, in fact, a view of nature and being through the reversed telescope, — an application of the laws and limitations of the tadpole to the Creator, — a materialism as crass and grovelling as that of the most degraded fetich-worshipper. With this influence Christianity is now brought into close conflict, and that not by professed infidels alone, but even by office-bearers in the Christian church, who, like Baden Powell, elude the charge of Atheism only by Pantheistic word-jugglery.

When we say that the Bibliotheca has never slumbered on its watch-tower during the pendency of any important discussion, but has been loyal equally to freedom and to truth at epochs when to betray either the one or the other seemed almost inevitable, we certainly have given it, not only high praise, but a title to more than transient interest and favor. There are few periodicals whose volumes we should wish to keep for future reference: while this is a work for the library, containing the authentic record of phases of opinion, which indeed are essentially short-lived, yet will possess a permanent historical interest and importance.¹

¹ It may be well here to advert to the fact that there was issued, in 1857, an Index to the first thirteen volumes, or, we should rather term it, four Indexes; namely, an analytic table exhibiting the contents of each number in its order, a list of Scriptural texts illustrated, an alphabetical index of subjects, and another of writers. Undoubtedly this labor will soon be renewed.

Apart from controversy, there has been, since this work commenced, a vast increase of positive knowledge. The recension of the sacred text has been pursued with a thoroughness of method, and a certainty as to results, distancing Griesbach as far as he distanced his predecessors on the same career. There have been, also steps taken in the science of interpretation which cannot be retraced; and commentators have arisen who have given a new *essor* to an exegesis both rational and reverent, and who are making the Bible seem more than ever the living word of God, and not the record of things past and buried. As to the external history of the sacred canon, aside from the fundamental points at issue between the opposite schools, yet in great part because of the joining of these issues, there has been accumulated, collated, and coördinated a mass of materials, præexistent indeed, yet many of them before unused or unwisely used. As to collateral sources of illustration for the Biblical interpreter, even were we to pass in silence all that have been derived from excavations, monuments, inscriptions, and hieroglyphics, the mere results of travel and intelligent observation have become surprisingly rich and significant, especially when the travellers have been, like Professor Hackett, and Rev. W. M. Thomson the missionary, men who know so thoroughly what to ask and seek; for the inquirer's revenue is determined more by his skill in asking questions, than by his opportunities for answering them. Now, in all these departments the Bibliotheca has contained not only the *résumé* of what has been accomplished elsewhere, but a large proportion of first-hand contributions. Especially in the extensive range of research open to the missionary and to the tourist who loves the Holy Land, have the original papers been frequent, copious, comprehensive in their scope, and full of illumining suggestions for the Hebrew and Christian Scriptures. The contributions from different missionaries, covering the ground of their own personal knowledge and experience, would alone suffice to give to this department of the work the prestige of undoubted authenticity, and a high and rare measure of interest.

We are inclined to believe that the interests of theological science and Biblical learning can in our day be served in few ways more effectually, than by publications of the class to which the Bibliotheca Sacra belongs. We must, indeed, always welcome the advent into any department of sacred knowledge of one who can devote himself wholly to its labors; and from men of this class we have a right to expect revised texts, continuous commentaries, or

systematic treatises. Yet it must have occurred to every person familiar with the theological literature of Germany, that the most eminent German divines and critics have in numerous instances distinguished themselves at least as much by their contributions to periodicals such as they have often edited, or by brief monographs printed independently, as by more weighty or voluminous productions; and that, on the other hand, these writers in their more elaborate works are constantly referring with honor to, and quoting from, precisely such articles. The method is adapted both to the writers and to the subjects. In our country, at least, with hardly an exception, the most learned theologians and Biblical scholars are busy men, often hard-working parish ministers or painstaking teachers,—not infrequently remote from large libraries, and dependent mainly on their own books. A man thus situated cannot hope to prepare an edition of the New Testament, a critical commentary on the four Gospels, or a body of divinity, which shall contain so much of the products of his own peculiar genius, special study, or independent research as to place it far in advance of the similar works already in existence. But he may, if first thoroughly grounded in theology and hermeneutics, so concentrate his powers, inquiries, and labors upon some one among the countless subjects open before him, as to present it in new aspects, to enrich it with a wealth of erudition never expended upon it before, and especially to illustrate it by those somewhat remote, yet none the less instructive relations and analogies, which do not suggest themselves to the more systematic writer, however profound. Indeed, it may often be the case that a man's habits of mind, mode of life, or line of study may make him the most suitable of all men to cast light on some one limited subject, while he could only "darken counsel" on other subjects even in the very same department.

A case in point is afforded by Smith's treatise on the Voyage and Shipwreck of St. Paul. This, if we leave out of our account that portion of the introductory and supplementary matter which has no especial relevancy to the subject in hand, is about long enough for a double article in the *Bibliotheca Sacra*. The author evinces no adaptation for critical studies in general, and his essay on the Sources of St. Luke's Writings is but a feeble reproduction of what had been often written before. But on St. Paul's Voyage and Shipwreck he has expended a vast amount of study, classical, philological, mechanical, geographical; he has made surveys and explorations in person, has interrogated navigators in the Mediterranean, has

heaped together illustrative and confirmatory facts and quotations from an immense range of reading, all with this end in view, and has, as it seems to us, left nothing more to be inquired on the subject. Now a commentator on the New Testament, or on the Acts of the Apostles alone, could not afford the time, and probably would be destitute of other requisite fitnesses and means, for such works as this. But its results have been freely used by Conybeare and Howson, by Hackett, and by others who have written since the book appeared, so as to attach to the narrative a reality and vividness such as it has not had till now. One chief use — we would say with emphasis — of a work like that under review, is to afford a medium of publication for these products of concentrated study on a single passage of Scripture, or point of controversy, or topic of critical or historical interest. A large part of the best talent and ripest learning of Christendom is every year condensed in such writings. A press ready to welcome them will often be a condition precedent to their preparation; and in the absence of such a press, and with the difficulty which besets independent publication in the mind of one of slender experience in type, many valuable papers of this sort would remain in manuscript to feed the paper-mills of the next generation.

It must be borne in mind, too, that several of the departments that come within the scope of the theologian demand treatment in detail, rather than in systematic order. Theology itself is too vast to be circumscribed by any man-made syllabus or nomenclature. Its system lies unfolded in the Infinite mind alone; its order is the order of the universe. But there are numberless individual topics connected with the nature of man and their mutual relations in the past and future, many of which can be more fairly treated when discussed by themselves than when considered merely in their relation to some general "scheme." The Scriptures, also, and those of either Testament, present too much ground to be covered (except very superficially) by any one historiographer or commentator, unless his professed aim be to make a thorough and careful compilation of preëxisting materials. This last is what our best general commentators have done, to a greater extent than is imagined, except by one whose fortune it has often been to trace some felicitous explanation from one of the *Fratres Poloni* down through Bengel, Wetstein, Rosenmüller, "done into English" and launched anew by Scott, Doddridge, or Kenrick, and finally reappearing in a popular American commentary. A large part of this work will be best

wrought by being wrought in such instalments as one would never think of printing except in a periodical journal. This remark applies to the critical history of the several books of the Old and the New Testament, and to the various and numerous questions relating to the history of either canon. It applies with still more pertinence to exegesis. St. Paul's writings alone might be the study of a lifetime; and there are many single texts which deserve dissertations, rather than notes. In the series of articles on Difficult Texts of Scripture, to which we have already referred, we can see the advantage of the converging of all the lights of intellect and study on a single passage, the one writer who has taken a hard text in charge having often done more to relieve it of difficulty, obscurity, and misapprehension than was done by the generations of erudite commentators that preceded him. In fine, in critical scholarship, classical no less than Scriptural, the actual achievements, successes, triumphs have consisted in the clearing up of single doubtful readings, or the elucidation of single sentences, verses, or paragraphs; while the more ponderous work has been hand-work rather than brain-work, — the mere decanting of old wine into new bottles, and that often without filtering.

We know that it is a very rare thing for one literary journal to review another. Perhaps it ought so to be; for, were such a procedure authorized by custom, it would be very apt to lead to mutual operations on the credit of the literary community corresponding to "kite-flying" in the money-market. But our intention is, by this entirely exceptional method, to express our strong sense of the obligations of American scholarship, in its leading departments, to the *Bibliotheca Sacra*. Such a work proffers the highest claims on liberal support, — we will not say *patronage*, for that is too mean a word to be used about anything that deserves support. Simply because it is elevated in its whole character, — because it addresses only the advanced and cultivated mind of the country, — because it is not the organ of a sect or a party, but of whatever we have in the land of devout scholarship, of consecrated learning, — it has a smaller subscription list than it might easily secure by a lower grade of excellence.

We are aware that we have used very strong and emphatic terms of commendation in speaking of this journal, — much stronger than we should have used had we contented ourselves with a cursory examination of it, or had we trusted to the vividness of the impressions made upon us by each successive number. In point of fact,

it has few of the usual characteristics of a periodical, except that it keeps itself abreast of the times in literature and learning. Its articles are not adapted to some transient mood of the public mind, — appropriate when printed, yet such as would cease to be of value if delayed for a single quarter. Its papers are, indeed, suited to the demand of the religious world at the time of publication ; but their subjects are, from their very nature, of enduring interest and moment ; and the successive phases of theological opinion with reference to them represent only successive stages of research, development, and knowledge, — the earlier claiming the cognizance of all students and thinkers who would pass on to the later. Such essays, therefore, if ever worth the writing or the reading, are not likely to become obsolete. Subscribers to the *Bibliotheca Sacra* are, then, not only placing a new number every quarter upon their tables, but are adding with every year a reference-book of value to their libraries ; and we dare not say how very far, with the scholar of slender pecuniary ability, the entire series, up to this day, might compensate for the lack of ponderous and costly works whose absence from his shelves would else be his perpetual grief.

THOSE who have carefully read the foregoing Review of the Bibliotheca Sacra, by Dr. Peabody, will have been impressed with the great value and richness of a complete set of this work.

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